

A  
NARRATIVE  
Of the PROCEEDINGS of  
George Keith  
AT  
COOPERS-HALL  
IN THE  
City of Bristol.

The 14th Day of *August*, 1700. In Detecting  
the ERRORS of

*BENJAMIN COOL,*

And his Brethren the QUAKERS at *BRISTOL*:  
Which were Read before a great Auditory of Mini-  
sters, and other Citizens and Inhabitants.

And divers other Memorable Passages between Him,  
and the *Quakers* at *Bristol*. Particularly a DIA-  
LOGUE, at *Coopers-Hall*, between

A *Quaker* Cobler, and *G. Keith*.

And another Dialogue between some *Quakers* and  
*G. Keith*, at *B. Cool's* House in *Bristol*.

TOGETHER WITH  
Some of the Chiefest Quotations, out of the Books of *B. Cool* and  
*W. Penn*, Read at the same Place, the said Day.

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By *GEORGE KEITH*

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*London*, Printed for the Author, and Sold by the Booksellers  
of *London* and *Westminster*, 1700.

## A Narrative of George Keith's Proceedings at Coopers-Hall, Bristol.

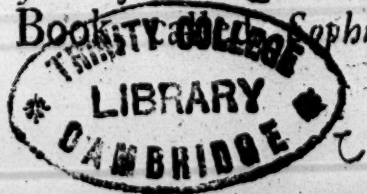
**A**T a proposed Conference at *Coopers-Hall* in *Bristol*, the 14th day of *August*, 1700. betwixt some *Quakers* & *George Keith*; divers Ministers and many Citizens, and Inhabitants of the City of *Bristol* being present, then and there, did declare that they heard *George Keith* fairly and fully by clear Evidence to their full Satisfaction, prove out of the Books of *W. Penn*, and *B. Cool*, the following Positions.

*First*, That all Mankind had but one *General Rule* of Faith and Practice, and that that Rule was not the Scripture, but the Light in every Man; which sometimes they say is *Christ*, sometimes a *Common Illumination*. And the Arguments of *W. Penn*, which *G. Keith* did Read out of *W. Penn's* Book, called, *A Discourse of the General Rule of Faith and Practice*, did plainly appear to the Auditory, to be Levelled against their *Authority*, *Perfection*, and *Certainty*, as to all the peculiar Doctrines of the Christian Faith and Religion, and particularly as to the Doctrine of the Holy Trinity, against the *Arians*, &c. and the Doctrine of the Sacrament of the Lord's Supper against the Popish Transubstantiation.

*Secondly*, That the Outward Person [that suffered at *Jerusalem*] was not properly the Son of God.

*Thirdly*, That Faith in the History of Christ's outward Manifestation, has been a Deadly Poyson, these latter Ages have been infected with.

And notwithstanding the Endeavours used by *B. Cool* [the *Quakers* chief Speaker now at *Bristol*] in his Book, called, *Sophistry Detected*, to clear *W. Penn* and render him sound, as touching the three Points above-mentioned; the said *B. Cool* denying them to have been truly charged on *W. Penn* by *G. Keith*, and calling his so charging them palpable Untruths, yet by the Quotations read by *G. Keith* out of *B. Cool's* said Book, *Sophistry Detected*; the Auditory above-mentioned,





tioned, did then and there, declare that *B. Cool's* Defences of *W. Penn*, touching these three Points, were insufficient and invalid; and that what *B. Cool* had called Palpable Untruths, *G. Keith* had proved out of *B. Cool's* said Book to be Palpable Truths, and that they were all three owned and justified by *B. Cool*.—As also that the Plain Tendency of the Book of *W. Penn*, called, *A Discourse of the general Rule of Faith and Practice*; and of the Book of *Ben. Cool*, called, *Sophistry Detected*: [Being a pretended answer, to a printed half Sheet by *George Keith*, called, *A Synopsis of W. Penn's Deism*] by the several Quotations read by *G. Keith*, and presented by him to the View of any, who were willing to inspect into them, (which some of the Ministers did) appear'd to the said Auditory, to be, to Overthrow the *Christian Faith*, and to Introduce *Deism* and *Heathenism*, in its stead.—As also, *G. Keith* did make it clearly appear, by the Quotations he Read out of *B. Cool's* said Book, that the Reflections *B. Cool* had cast on *G. Keith*, were Unjust, Uncharitable, and Unchristian.

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*Some of the Chief Quotations, and Passages, Collected out of B. Cool's Sophistry Detected, and W. Penn's Christian Quaker; and Read at Coopers-Hall, the 14th of August, 1700.*

On the First Head.

**P**age 2. The Creating Word that was with God, and was God, in whom was the Life, and that Life, the Light of Men, must be the general Rule of Mens Knowledge, of Faith and Obedience.—Page 4. The Spirit is the Primary Rule, even for Believing the Scriptures themselves.—Page 4. If the Illumination of the Holy Spirit, is the Primary Rule to those that have the Holy Scriptures, it is much more the Rule for them that have them not; but the first is true, therefore the last.—Page 4. There is but one General Rule to both. Page 7. That one Universal Rule being Christ, it is impossible for Men to exalt him too much, who is God over all Blessed for ever.—Page 9. But that the common and ordinary Discoveries of the Light within, Universally given to all Mankind, (as all Mankind adheres to, and obeys the same) is that Universal, or General Rule of Faith and Life, we shall I hope never Deny.

## On the Second

Page 4. Pref. He grants *W. Penn* says, in a close Controversie with an Adversary, *That the Outward Person was not Properly the Son of God.*—In the Book, Page 11. He quotes *W. Penn*, saying, *But that the Outward Person [that Suffered at Jerusalem] was properly the Son of God, we utterly Deny.*—Page 12. He says, this Passage is so far from being Erroneous, rightly understood, that nothing can be Truer. Nevertheless, since many People understand not the Terms of Proper and Improper; and are apt to judge of things according to their Carnal Conceptions; for that Reason, I should have been glad the Expression had never been used.

## On the Third Head.

Page 14. And he that Obeys this Light, is a Child of Light, a Child of God, a true Christian.—Page 28. If the Doctrine of the Light within, be the Universal Rule of Faith and Life to all Mankind, it would bring all Men to be of one Religion; undoubtedly (says he) it is so.—Page 32. He quotes *W. Penn*, saying, (in his Address to Protestants, second Edition, p. 119.) *Let us but Soberly consider what Christ is (saith he) we shall the better know whether Moral Men are to be reckon'd Christians.* What is Christ, but Meekness, Justice, and Mercy, Patience, Charity, and Vertue in Perfection?—Page 32. This Doctrine of making Jesus the Light of the World, viz. [The Light Within] the Rule of Faith and Practice, would reconcile, not only *Papists* and *Protestants*, *Arians* and *Homousians*, *Sociians* and *Trinitarians*, but even *Jews* and *Christians*; this he grants is *W. Penn's* Assertion, and says *B. Cool*, *And truly I am very apt to think so too.*—Page 15. The distinction between Moral and Christian, and the making Holy Life Legal, and Faith in the History of Christ's outward Manifestation, has been a deadly Poyson, these latter Ages have been infected with: which undoubtedly is a great Truth, truly distinguished saith *B. Cool*: On this Passage he quotes out of *W. Penn*, some Quotation out of *W. Penn's Christian Quaker*, against the Authority, Perfection and Certainty of the Holy Scriptures. In Page 213. *W. Penn* argues against the Scriptures being the Rule, from their not being plain to the Spiritual Man, nor proper nor Intelligible.—*Christ. Quaker*, page 243. the second Edition; Is there any place tells us, without Interpretations,



tations, whether the *Socinian* or *Trinitarian* be in the Right, in their differing Apprehensions of the Three that bear Record? &c. Also, the *Homousian* and *Arian*, about Christ's Divinity, or the Papists or Protestants, about Transubstantiation? If then, things are left Undefin'd and Undetermined: I mean, Literally and Expressly in the Scripture, &c.—*Christ. Quaker*, Pag. 246. Most Perswasions are agreed about the Absolute Necessaries in Religion, from that Light and Witness God has placed in Mans Conscience, viz. *That God is, that he is a Rewarder of them that diligently seek him, that the way of God is a way of Purity, Patience, Meekness, &c. without which no Man can see the Lord*: Nay, they accord in some considerable matters superadded, as some of them speak, to wit, that God was manifested extraordinarily in the Flesh, that he gave his Life for the World, that such as believe and obey his Grace in their Hearts, receive Remission of Sins, and Life Everlasting.—*Now*, He makes this last, none of the Absolute Necessaries, but superadded; surely *W. Penn* did Nap when he Writ this.—*Christ. Quaker*, page 227. By a Rule, I apprehend some Instrument, by and through which, this great and universal Rule, [meaning the Spirit] may convey its Directions; such a subordinate Secondonary and Declaratory Rule, we never said several parts of Scriptures were not.—*Christ. Quaker*, page 215, 216. If the Scriptures are the Rule, they must be so in the Original, or *Copies*; if in the Original, that is not Extant, and so there would be no Rule in being; for the last of it that was extant, was the *Evangelist John's* History at *Ephesus*, not seen almost this thousand years. If the Copies must be the Rule, it were to be Wished we knew which were the nighest to the Original, there being above thirteen in Number; this is undetermined, and for ought we see, Indeterminable. And that which further confirms what I say, is the Variety of Readings which we find among those Copies, amounting to several thousands; and if the Copies cannot, how can the Translations be the Rule, so various (if not differing) from the true Sence of the Copies in many things, and one from another?—Page 218. Furthermore, If the Scriptures were the Rule of Faith and Life, &c. then, because they cannot be the Rule in the Translations, supposing the Ancient Copies were exact, it cannot be the Rule to force the greatest part  
of

of Mankind; indeed to none but Learned Men, which neither answers the promise relating to Gospel Times, which is Universal, nor the necessity of all Mankind for a Rule of Faith and Life.—Note, *I desire the Readers to peruse my late Book, Printed at London 1700, By John Gwillim, called, Bristol Quakerism Expos'd, in answer to B. Cool's Book, called, Sophistry Detected; as also, my Book, called, The Deism of W. Penn and his Brethren, Printed at London, by B. Aylmer, at the Sign of the Three Pigeons in Cornhill; where he will find W. Penn's and B. Cool's, Sophistical Arguments against the Holy Scriptures being the Rule of Faith and Life to us Christians, sufficiently Answered; and their Distinction, of the Light Within, being the Primary Rule, and the Scriptures being the Secondary Rule, clearly Refuted. Also let them Read my fourth Narrative, and the late Printed Sheet, called, A Serious Call to the Quakers, &c. Another Printed Sheet, shewing the Contemptible Names that the Quakers chief Teachers have given the Scriptures.*

*Note, Reader, That I give this Paper, the Title, At a Propos'd Conference, &c. because, it was really not only design'd, but propos'd by me to B. Cool, the Quakers chief Speaker, now at Bristol, and others of his Brethren, concern'd with him in his said Book, called, Sophistry Detected, both by Word and Writ. But if some Quakers were Present, yet none of them appeared to say any thing in Vindication of B. Cool, or his Brethren; only after the Quotations were Read, one Quaker (who said he was a Cobler) ask'd G. Keith some Questions, to the effect following:*

*Qua. George, I have a Question to ask thee.—G. Keith, Say, what is it?—Qua. Doth God require of me, or any Man, an Impossibility?—G. Keith. No.—Qua. What Rule hath God given me, that I may be Perfect, as God is Perfect?—G. Keith. Do ye mean by Perfect as God is Perfect, to be equal to God in Perfection, or only to be like him?—Qua. I understand not that Distinction; but I ask, What Rule hath God given me, that I may be Perfect, as God is Perfect?—G. Keith. As Perfect, signifies to be like unto God, the Rule which God hath given you and all Christians, is, the Holy Scripture; but ye, and all of us, need the inward help of the Holy Spirit, to Enable us to Understand, Believe, and Obey the Holy Scripture?—Qua. But I cannot Read the Scripture?—G. Keith. But ye can hear them*



them Read, and Expounded by Preaching; and Faith comes by Hearing, as well as by Reading?—Qua. *If I Obey the Grace of God in my Heart, that tells me, I should not Sin; is not that sufficient to me, for my Salvation, seeing I cannot Read the Scripture.*—G. Keith. I have told you already, tho' ye cannot Read the Scripture, ye may hear them Read to you. But by this it appears, ye think the Scripture is not your Rule, but something within you; but that ye think your Rule within you, whether is it Christ, or the common Illumination, given to all Mankind? In this B. Cool Varieth, and sometimes makes it to be Christ, sometimes the common Illumination given to all Mankind; but if it be the one, it cannot be the other; which of the two is it, say ye?—Qua. *I understand not the Distinction?*—G. Keith. The Distinction is easie to be Understood, Christ is distinguish'd from his Illumination, and the Agent or Workman, is from his Action or Working; what is your Trade?—Qua. *I am a Cobler?*—G. Keith. Do ye understand the Distinction, between a Cobler and Cobling? Qua. *I do.*—G. Keith. Hath the Light within you Taught you, without Scripture, that if ye sincerely Repent of your Sins, God will forgive you your Sins for Christ's Sake, who Dyed for you?—Qua. *I am not come so far yet; I do not say that I am Perfect.*—G. Keith. Tho' ye are not Perfect, yet ye ought to have such a Belief, that if ye sincerely Repent of your Sins, God will forgive you your Sins, for Christ's sake, who Dyed for you, hath the Light within you, without Scripture, Taught you this Belief?—Qua. *I have told you, I cannot Read the Scripture?*—G. Keith. And I have as oft told you, ye can hear them Read. Do ye believe that Christ Dyed for you? Qua. *Yea!*—G. Keith. By what Rule do you Believe this? Or hath the Light within you, without Scripture, Taught you this?—Qua. *Is not Christ within, the hope of Glory?*—G. Keith. Hath Christ within you, or if ye should say God Almighty, hath he Taught you this Belief without Scripture, that Christ Dyed for you?

But no other Answer could I have from him, but over and over, he still said, he cou'd not Read the Scripture; whereby it plainly enough appear to the Auditory, that he thought the Light within him Taught all that was needful to his Salvation, without

without Scripture; as the very Nature and Manner of his Queries and Objections, did plainly make Manifest.

I thought it necessary to set down this whole Passage, which to the best of my Remembrance, is truly and fairly done, as to the substance of it, whereof I doubt not, but many have a true Remembrance, and if need be, will attest to the Truth of it; as well as to the Truth of the other Passages above Delivered.

The reason of my setting it down, is to Silence and put to shame the Lyes that some *Quakers* here have spread, whereof I have been Inform'd by divers, that a *Quaker*, that was a poor *Cobler*, was too hard for me, at *Coopers-Hall*; and tho' I answer'd his first question, yet that I could not answer his next, and other following Questions.

And the like False and Lying Stories some *Quakers* have rais'd, upon what pass'd betwixt *B. Cool* and me, and *Charles Hariford* and me, and some other *Quakers*, at *B. Cool's* House in *Bristol*, the first Week of *August* 1700. when I went to desire him to give me a Meeting, either to make good his charges against me, or his own Error, he having abused me in his Book called *Sophistry Detected*.

I took along with me *Mr. Bedford*, Minister of the Temple, *Mr. Noble*, and *Mr. Wear*, to be Witness of what pass'd, suspecting (as the *Quakers* manner oft is) that they wou'd unfairly Represent it; and so I find some of them have done, and writ to their Correspondents at *London* (of which I have had an Account in two several Letters from *London*) that *B. Cool* was so powerful in his Discourse with me at his House, that I was not able to speak in my own Defence: and that I call'd on *Mr. Bedford* to speak for me, but he refus'd; and he left me alone in the Street, and I sat down in the Street as a Man forsaken, to my own confusion; and that I had no favour among any at *Bristol*.—I think fit therefore to set down what pass'd between the *Quakers* and me, at *B. Cool's* House, which to the best of my Remembrance is in substance (passing some Circumstantials too tedious to relate) as followeth.

*G. Keith.* I am come to desire you, *B. Cool*, and your Friends, to give me a Meeting in order to prove me guilty of those things you have charged me with, in your Book called *Sophistry Detected*; or own your Error.—*B. Cool.* Thou art not worthy that I should speak



Speak to thee; thou art an Apostate, and knowest in thy Conscience thou hast be-lyed us, and that we hold no such things as thou chargest us with: But I will speak to that Man; pointing at Mr. Bedford.——G. Keith. *If I have done so, or if I am such, as ye represent me, ye have now a fair opportunity to prove it against me, I am Conscious of no such thing; ye begin very Hotly, that I am not worthy ye should speak to me.*——B. Cool. I am Warmly concern'd.——G. Keith. *Ye have given me such a Character in your Book, that if I deserved it, I ought not to live in the Nation: therefore ye ought to prove your charge against me: Beside, in your last Printed Paper ye name me very disdainfully, and call me a Creature.*——B. Cool. Are you not a Creature?——

G. Keith. *Yes, and so are ye, and all Men; but it is easie to understand when it is spoken in disdain.*——B. Cool. Why may I not call ye a Creature, as well as ye call me a Beast?——G. Keith. *Where have I call'd you Beast?* [To this he said nothing, I still pressing for a Meeting.]——B. Cool said, George, I will fight thee with thy own Weapon that thou hast chosen.——

G. Keith. *What is that?*——B. Cool. The Pen.——G. Keith. *But I have not confin'd my self to one Weapon; I have two Weapons, both Pen and Tongue.*——B. Cool. The Pen is the Best Weapon; for if we should dispute it by the Tongue, few will hear us; but what we do with the Pen, will go through the Nation.——G. Keith. *As the Pen in some cases has the Advantage, so in this case it has not, for you may write twenty Books against me, and I as many against you; and yet the thing may remain to many doubtful; ye blaming my Quotations out of your Books, and I blaming yours out of my Books; this cannot be decided, to the satisfaction of many, who have not the Books I quote; but a meeting Face to Face, and exposing the Quotations to view, out of your own Books, would end the matter.*——B. Cool. You have Logick and University Learning, which I have not, therefore I will not dispute with you by the Tongue; but in Writing I will Answer you by Arguments from Scripture and plain Reason.——[Note, Why should a Man who thinks he has the Spirit, refuse to dispute with a Man that has Logick? The Apostles refused not to dispute with the Heathen Philosophers: This was not the Quakers way in former years, who commonly called the Greatest Scholars in England to dispute with them; this is a Great Change in them, as in other things they are greatly changed.]——

*G. Keith.* The matter of Dispute betwixt you and me, is chiefly about matter of Fact, as whether I have wronged your Books by false Quotations; this can be shown without any Logick.—And I still pressing *B. Cool* to give me a Meeting, either Publick, or before some Persons chosen on both sides; and *B. Cool* refusing, saying, *He would speak to Mr. Bedford, tho' not to me.* I desired *Mr. Bedford* twice or thrice, to speak to *B. Cool*, to perswade him to give me a Meeting; but that I either wanted or desired *Mr. Bedford's* help to dispute with *B. Cool*, both *Mr. Bedford*, and my other two Witnesses, *Mr. Noble*, and *Mr. Wear*, have cleared me; and, if need be, will give it under their Hands.

After some time, *Charles Harford Senior* said to me, *George I have a Question or two to ask thee?*—*G. Keith.* What is your Name?—*C. Harford.* My Name is *Charles Harford.*

*G. Keith.* I have heard a good report of you, let me hear your Questions (tho' I came not hear to Dispute, but to procure your Consent, in order to Dispute.)—*C. Harford.*

*Was thou not once a Presbyterian?*—*G. Keith.* Yes!—*C. Harford.* And was thou not then in an Error?—*G. Keith.* I

was in an Error in some less matters, but had no such Errors as was Fundamental, so as to hinder my being a Christian.—*C. Harford.* And was you not afterwards a Quaker?

*G. Keith.* Yes!—*C. Harford.* And was thou not then in an Error?—*G. Keith.* Yes. But I thank God I never held the

worst of the Quakers Errors.—*C. Harford.* And art thou not now of the Church of England?—*G. Keith.* Yes!—*C. Harford.*

And art thou not now in an Error?—*G. Keith.* I know no Error that I am in; if I err in any thing, I do it

not knowingly; the best of Men may be in an Error, in some small matter, that will not hinder their Salvation, tho'

they Dye in it. In my changes from Presbyterian to Quaker, and from Quaker to the Church of England, I reckon I was still

a Christian, holding all along the Fundamentals of Christianity; and being preserv'd from my Childhood, from all Scanda-

lous things, by the Grace of God, tho' I acknowledge, I was but a Weak Christian, and so I think my self still, a

Weak Christian.—*C. Harford.* I will prove from thy own Words, that thou art in Error still.—*G. Keith.* Prove it then!

*C. Harford.* Dost thou not joyn with the Church of England?



in her Prayers, that thou dost Err and Stray like a Lost Sheep?

G. Keith. I know no such Words of Prayer, that the Church of England useth. At this he and his Brethren Stranded; whereupon I took the Common-Prayer out of my Pocket, and Read the Passage to them: *We have Erred and Strayed from thy Ways, like Lost Sheep?* You see it is in the time past, and not in the present; *We have Erred, and we do Err*, are differing.

Said some of the Quakers, Read on George, and thou wilt find it, in the present: So I Read on, till I came to the Words, *And there is no help for us.* What say'st thou to this, George?

G. Keith. There is a Place in Jeremiah, that will help us to Understand this. It is not in Man that Walketh to direct his Steps, Jerem. 10. 23. What say ye to this? Is not the Light in Man, to Direct his Steps? And do ye not say, the Spirit is in you, given you of God, to direct your Steps? So I say, As there is no Light or Spirit in Man, as of himself to direct his Steps, but what true Light or Spirit he hath that directs him, is not of himself, but of God; so what True Health is in us, is not out of our selves, but of God; as we cannot direct our selves without God, so we cannot Heal our selves. The Quakers generally blaming this Interpretation; B. Cool said, George is in the Right of it, I own his Sence to be true. Some alledging, that it was not the Sence of the Church of England; I bid them ask Mr. Bedford, whether it was not her Sence, and his, as a Member and Minister of the Church of England; who said it was.

I further told them, they did not fairly by me, to Upbraid me with my Changes, and Apostacy, unless they would prove, that in any of my Changes, I have departed from any Fundamental of the Christian Faith; which I never did, in any of my Changes. Nor have my Changes been greater, than many of the Quakers, and some of you have had more Changes than I ever had, and have gone through all the several Professions among Protestants, as Episcopal, Presbyterian, Independant, Anabaptist, and Quaker; and why should I be more Upbraided with my Changes, than Richard Claridge with his; who first was a Benefic'd Man in the Church of England, than an Anabaptist, and now a Quaker; some of them said, *But I changed for Money*; which I positively denyed, and withal, told them, that I had less Money now, than

when I was a *Quaker*; some of them said, *I had it in reverse or to that purpose.*

Which False and Groundless Insinuations, I did not think worth while to Answer: And it is very great Impudence in them, to object either against me, or others in the *Church of England*, for having a Living; supposing I had, as at present I have none: Seeing they know well enough, that many of the *Quakers* Preachers are grown Rich by their Preaching; and the ready way to get Money, is to turn Preacher among the *Quakers*; Witness, *Cool*, who from a Poor Lad that wrought at the Loom, (as some of his Brethren has told him, as I am informed) is become worth many hundreds, and the Itinerant Preachers among the *Quakers*, who mostly have not of their own to bear their Charges, are largely supplied out of the Common Fund: And *G. Fox*, the *Quakers* great Apostle, who mightily pleaded that Ministers should work with their Hands, yet after he turned the *Quakers* Apostle, he wholly left off his Trade of Shooe-making, and never either made or mended a Shooe, after that time, and Dyed Considerably Rich.

*Note*, Reader, Whereas in the end of my discourse with them, I had told them my Error, when I was a *Quaker*.

*First*, In denying Baptism and the Supper.

*Secondly*, In mis-applying divers places of Scripture to prove some true things.

*Thirdly*, In my being over-charitable to the *Quakers*, and uncharitable to all other Protestant Societies, judging the *Quakers* the only visible Church of Christ.

(All which three Errors I have Retracted, in my Book of Retractions, Printed three years ago) And having compared them in my Ignorance, to the highest round of the Ladder, and the Church of *England* to the Lowest, the *Presbyterians*, *Independents*, and *Anabaptists*, in the middle, making several removes from Popery, which I counted as dreg and Earth; from this I am informed, that they have raised a report, that I said to them, The Church of *Rome* was the Foundation of the Church of *England*, and all other Protestant Churches, which I declare to be a horrid Slander, as I can prove by sufficient Witnesses. *G. Keith.*



Note also, That after *C. Harford* had blamed me for Confessing my Sins with Church of *England*, and Praying for forgiveness of Sins ; I asked him, and his Brethren, if they had no Sins to confess and ask forgiveness of God ? None of them would give me a positive Answer, but said, they held me not for their Father Confessor, which is their ordinary evasion ; but by their blaming my joining with the Church of *England*, to confess my Sins, and ask forgiveness of Sin from God ; it is evident, they hold they have no Sins to Confess, or pray for the Forgiveness of. And it is greatly worth Noticing, that they are not heard in their Prayers in their Meetings, to confess their Sins, or to Pray, *Forgive us our sins* ; tho' some of late, have been heard to say, (as I my self have heard some at *London* say in their Meeting) *Pardon them that have sinned against thee* : As supposing some in the Meeting needed Pardon of Sin ; but the Preachers were such perfect Men, that they needed no such Confession nor Prayer ; tho' *Nehemiah* and *Daniel* who were better Men then any Quaker, did both, *Neh. 9. Dan. 9.*

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### Some other Memorable Passages, Concerning the Quakers and G. Keith, at Bristol.

1. **M**R. *Bedford* Minister at the *Temple*, at the beginning of the designed Conference, did clear himself of an Aspersions cast upon him by a Quaker, called *John Dyer* ; that the said *John Dyer* did affirm, that he heard Mr. *Bedford* say in the House of *Charles Harford Junior*, that *George Keith* had been Uncharitable, and Unfair to the Quakers. This *John Dyer* said to *G. Keith*, in the Hearing of *Cornelius Sergeant*, and Mr. *Wear*, at the House of *Cornelius Sergeant*, who are ready to attest the Truth of it. This Mr. *Bedford* denied altogether that he said ; but his Words were, That whereas some Quakers at the House of *Charles Harford Junior*, were  
Blaming

Blaming G. Keith, to Mr. Bedford, for giving false Quotations out of their Books, and for putting false Glosses on True Quotations: Mr. Bedford answer'd, *If ye will make this appear to me, out of your Books, that G. Keith hath so done, I will say, He hath been Unfair and Uncharitable towards you:* Which being said, meerly on Supposition, he said John Dyer, turn'd to a Positive Assertion; *But, said Mr. Bedford, I am not Convinc'd in the least, that G. Keith hath wronged them in any Quotations.*

2. Tho' G. Keith hath again, and again, since his coming to Bristol, desired the Quakers at Bristol, particularly B. Cool, to give him a Meeting before Impartial Witnesses, or some chosen on each side; wherein they might bring forth their Proofs against him, having given false Quotations out of their Books, or putting false Glosses on their true Quotations, as they have charg'd him to have done; both in their Printed Book, called, *Sophistry Detected*, and by Word of Mouth frequently, yet they refus'd altogether to give him such a Meeting.

3. On the 13th of this Instant, the Quakers gave in an Address to the Mayor of Bristol; Signed by Charles Jones Junior, and divers others of chief Note of the Quakers at Bristol, giving their Reason, why they refused to meet with G. Keith, in order to procure an order from the Mayor, to hinder the design'd Conference at Coopers-Hall abovemention'd; pretending that they were against a Tumultuous Meeting. The Mayor, out of his good Inclination, propos'd to them his Desire, that Benjamin Cool should meet with G. Keith at the Mayors House. Twelve being chosen on each side, fairly to hear matters Debated betwixt them, and he should treat them civilly at his House; and if they would grant his desire, he should hinder the Meeting at Coopers-Hall; and told them, he would wait for their Answer till next Morning; but no Answer coming, he did Consult with the Aldermen, about the Quakers Address, who did agree that the Conference at Coopers-Hall was not to be hindred their Reason not being found sufficient for so doing.

4. The Quakers thus refusing to meet with G. Keith, not only at his Request, but at the Request of the Mayor which was so reasonable, that if G. Keith has wrong'd them



by false Quotations, or putting false Glosses on their Words, they had a fair opportunity to show it to his Face; and they ought so to do, or otherwise, Cease to Cry out against him; gives just and great occasion, to the People generally of this City of *Bristol*, to Judge, that their Charges on *G. Keith* are without just ground, and that the *Quakers* are Conscious in themselves, their Books are Unsound, and that they cannot stand by their former Principles, delivered them by their chief Teachers, but must needs Retract them, which all good Christians desire them to do.

5. *G. Keith* at the beginning of the Meeting at *Coopers-Hall*, declared Solemnly that he did not expose the *Quakers* Errors, from any Prejudice, or Malice, as the *Quakers* suggested against him, but could not prove; but from Real and True Love both to the Truth of the Christian Religion, and the Souls of Men, which were in danger to be Lost, by holding such Pernicious Doctrines.

6. Whereas a *Quaker* brought in several Printed Pamphlets against *G. Keith*, without any Name to them, and gave among the People; *G. Keith* at *Coopers-Hall*, shewed how Unfairly the *Quakers* dealt with him, in using these Books against him; containing passages in his former Books, Writ by him when a *Quaker*, which had been both generally and particularly Retracted by him; and yet that none of those Quotations, did contain any matters contrary to any one Article of the Apostles Creed, or Fundamentals of Christianity, which he was ready to prove the *Quakers* Books did, never by them to this day Retracted.

7. It having been Reported at *London*, that *B. Cool* had so Worsted *G. Keith* at *B. Cool*'s own House, in a Dispute betwixt them, that *G. Keith* had nothing to say in his own Defence, but called to Mr. *Bedford* to assist him, and that Mr. *Bedford* refused to do it, and at their going away from the House, Mr. *Bedford* left him, and *G. Keith* sat down in the Street Confoundded, and Astonished, and had not the Favour of any in the City of *Bristol*. Mr. *Bedford* hath declared, that it is all utterly false what is reported of *G. Keith*'s being worsted in dispute by *B. Cool*, or that he called for his Assistance, but only that *G. Keith* twice or thrice desired Mr. *Bedford* to speak to *B. Cool* and the *Quakers* there present, to give him

him a Meeting, seeing *B. Cool* refus'd to speak to him, calling him Apostate, and charging him very uncharitably, and Passionately that he had Acted against his Conscience; and telling him that *G. Keith* was not worthy that he, *viz. B. Cool*, should speak to him; all which *G. Keith* did bear very patiently; of which *G. Keith* has three Witnesses, namely, *Mr. Bedford*, *Mr. Noble*, and *Mr. Wear*; and *Mr. Bedford* did not leave *Mr. Keith*, as he declares, out of any Dissatisfaction, but had occasion, that necessarily called him to another place than whither *G. Keith* was going.

But that *G. Keith* sat down in the Street, or was astonished, or disquieted, are all gross Falshood; as is that other Story, that *G. Keith* had not any in the City of *Bristol* to favour him, or think well of him; the contrary whereof hath sufficiently appear'd, by the general respect the People of this City have shew'd to him, by the frequent Confluence of great Multitudes to hear him Preach; who has Preached seven times in this City, during these three Weeks, and who have generally spoken well of him, and especially by the Favour that the Mayor, and others of chief Note in the City have show'd him; not only by their hearing him Preach, in several Churches, but by kindly Entertaining him in their Houses, and expressing their Thanks to him for his good Doctrine and Instructions, and their hopes of his being Instrumental to do good among them.

F I N I S.

